# Sri Madhwacharya

## His History & Doctrine

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# Sriman Madhwa Charya.

From 2600 of the Kaliyuga or about 2300 years ago, the *Advita* philosophy or absolute monism of Sri Shankara Charya had taken a very deep root in the minds of the Hindus from Cape Comorin to the foot of the Himalayas. In fact, it was the official creed recognized by the great rulers of the land, and there was no other philosophy which dared to dispute its soundness Even the universal and all loving religion of Lord Buddha which had flourished under Emperor Asoka and other great rulers of Hindustan had to disappear, and seek refuge only in distant islands and countries like Ceylon and China.

But despite this religious splendour and enthusiasm, that was pervading the length and breadth of the land, there also lurked here and there in the minds of some pious and thinking men a strange feeling of revolt which made them pause and consider the practical side of Sri Shankara Charya's theory and doctrine.

Even the *Advaity* himself thought in his creed there was too much of intellectual idealism which may not be acceptable to all, or even to himself. Many students of philosophy who studied the picture from all sides, began to doubt, if they could attain God-head by practising *So ham*. This school of philosophy which made substance, abstract, homogenious, identical, and immutable did not give satisfaction to all, and such a kind of immoving substance which had no relation whatever to the outer world was altogether an inconceivable thing. Added to this—attrocious and horrible cruelties to animal life in sacrifices, and abominable profligacies and excesses in secret *Sakti* worship, created dissatisfaction and loathsomeness in their minds, and they feared that the influence of their philosophy on the character of the general public would bring them to the level of atheists.

Just at this time another school of philosophy, propounded by Sri Ramanuja Charya, was quite welcome and found many converts to the new faith. But even this creed like many

other creeds had undoubtedly its own drawbacks, which grew into greater magnitude, as the new theory began to take a firm root in the land. This new religion of Sri Ramanuja which soon found a royal patron in the person of king Vishnu Vardhana of Hoysala kingdom, had much to contend with *Jainism* which was impeding the progress of this new faith in Southern and Western India. The increasing excesses of drinking and dissipation under a religious cloak, could not be checked by the new faith, as it allowed at the outset all people of different faiths, good, bad or indifferent into its fold.

Just at this juncture a real reformer, who would set right the increasing danger, and bring in harmony between *Saivites* and *Vaishnavites* was urgently needed.

But the ways of God are really mysterious and no mortal can make any effort to understand His designs, which regulate the destinies of many great nations that inhabit this earth.

Lord Sri Krishna says in His *Divine Song* that he is ready to be present in

some form or other, at any time or place, whenever there is decrease in *Dharma*.

Perhaps on this occasion the Almighty, who in His own mysterious way chose to send an agent or an emissary to this world to fulfil His mission as a religious mediator as the times and prevailing vices urgently required.

We have no hesitation whatsoever to say that the chosen person at this time was Sri Madhwa Charya himself.

This religious Reformer and founder of Dwita philosophy, which occupies in the history of Indian religion, a position not in any way unequal to that of Sankara or Ramanuja, began to flourish both in the early and latter part of the 13th century.

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## CHAPTER II.

Sri Madhwa Charya was born of a very poor but respectable family in a village known as *Pajika Kshetra* a few miles from the town of Udipi in the South Canara district.

There have been several attempts to arrive at the true date of the birth

of this religious teacher, and the subjoined extract taken from the stone inscriptions, recorded in the temple of Sri Kurma in the Chicacole taluq of the Ganjam district will disclose the true date.

The characters which are in Telugu have been inscribed in the East and North faces of one of the blank granite pillars which support the hall enclosing the temple, and they consist of nine Sanscrit verses in various metres. Their purport is as follows:—

That an ascetic by name Achuta-preksha Charya whose pupil was Ananda-thirtha, who explained the *Vyasa Sutras* in accordance with the principles of dwita school, and who bore the title of *Bhagavatpada Charya*, had a pupil named Narahari-thirtha.

That this Narahari-thirtha, who had been the Governor of the Kalinga country, defended Sri Kurma against an attack of the Sabaras, and built a temple of Sri Yogananda Narasimha in front of the great temple at Sri Kurma on Wednesday, the eighth day of the bright fortnight of Mesha month in Saka year 1203 corresponding with A.D. 1281.

If Narahari fought the Sabaras in a battle and protected the temple of Sreeoora about 1203, he must have surely taken many more years when he joined his *Guru* with the images of Moola Rama and Seetha, just three months and sixteen days before the *guru* became invisible to the mortal eye.

Tradition proves beyond any doubt that Sriman Madhwa Charia lived seventy-nine years, six months and twenty-nine days; and the day of his final disappearance is accurately known to be the ninth day of the bright fortnight in the month of Magha of the year Pingala. This Pingala year if calculated with reference to the abovementioned facts falls in Sakha 1239 or A.D. 1317, and again by going back seventy-nine years six months and twenty-nine days from the above quoted date of His disappearance, we arrive at the day of Sri Madhwa Charia's birth, which falls on the tenth bright day of Aswija month in the year of Vilambi in Sakha Samvat 1160 or A.D. 1238.

By adopting the above dates as two dates of Sri Madhwa Charia's birth

and disappearance, the controversy of Akshoba-thirtha with that of Vidyaranya and other similar episodes that mainly hinge on the date of Sri Madhwa Chariar's birth stand reconciled with other incidents mentioned in the lives of Sri Madhwa and those of His four chief disciples.

The father of Sri Madhwa who had married a beautiful and virtuous lady by name Vedavati also known as Renuka, was a learned man, though not in affluent circumstances, and was leading a pious and quiet life of an householder (*Grihasta*), having studied Vedas and Vedangas. He had lost two male children, which were born to him, and had a young daughter left, before Sri Madhwa was born.

The newly born son was named *Vasudeva*, who gave indication in his childhood, of a very great future before him. In due course of time all the Brahminical ceremonies such as *choula*, etc. were duly performed, and the boy was initiated in the mysteries of the alphabet. Young Vasudeva who was promising, and a prodigy never allowed himself to be taught more

than once and tolerated no repetition or revision in all of his studies. He used to interpret *puranic* expositions and supply omissions in a respectful manner even if the expounder happened to be his own father or preceptor.

When the boy completed barely his fifth year, the *Upanayana* or the ceremony of investment of the sacred thread was celebrated on the 4th bright day of Vysaka month in the year Krodhi, and he was sent to the village school to learn the chanting of Vedas, along with other pupils, who were also his playmates. He was first in mastering what he was taught and foremost in sports and field games in which he was always found matchless. The studies were approaching completion, and young Vasudeva became proficient in the whole field of Sanscrit literature before he reached his ninth year.

Then he thought it was time for him to leave the school and begin to study the great *Upanishads*. He knew that he was not born to *marry* and *multiply* and his duty to God and to man consisted in expressing Vedantic truths

as found and expounded in the *Brahma Sutras* by Sri Badarayana. This could be achieved only by renouncing the worldly happiness and assuming the *asrama* of a true *Sanyasi*. But he also thought that his loving parents would not agree to part with their dear and only son. There was another impediment also in the way and this was to find out a suitable *Guru* who would initiate him into the mysteries of the holy order.

Before long Sri Madhwa found at Udipi an ascetic known as Achuta Preskshaka Charya, who consented to take the young Brahma Chari into his fold. But the consent of his parents was required before he entered the holy order. Poor Madhyageha would not allow his only son to cut himself from the world in his tender age by becoming a sanyasi. Thus Sri Madhwa had to wait for sometime to have his object fulfilled.

After some years, another son was born to Madhyageha and young Vasudeva insisted on his father giving his consent to his assuming the robe of a Sanyasi. Consent of the parents

was given at last with great reluctance and sorrow.

Young Vasudeva had just attained his 12th year, when he took the holy order, which took place on the 4th day of the dark fortnight of Ashada month in the year Sadharana, and Achuta Prekshaka Charya who initiated him designated his disciple as *Purna Pregna.*

Some years were spent by Sri Madhwa who was known as Purna Pregna under his guru in mastering the system of philosophy then current. He began to study and reflect on the various interpretations given by the various commentators on the *Badarayana Sutras* and from the beginning his mind revolted against the tenets of the Advaitic school. He could not reconcile himself how a human being could attain "God-head" by practising *So ham.* The evil effects of Sakti worship and the free admission by Sri Ramanuja into his fold, of persons without reference to their character or creed which allowed promiscuous mixing of men and women, and lastly the influence of Advaitic philosophy on

the minds of the ordinary public, who believed that they were in no way inferior to their creator, dragged the whole nation into the most alluring temptations of utter demoralization and dissipation, as there was little chance for them to improve their position or morality by recognising the real difference that existed between God and man.

By this time Achuta Prekshaka Charya had grown very old and taught that it was time for him to make his disciple quite independent of his position. He selected an auspicious day and having conducted the necessary ceremonies, installed his disciple Purna Pragna on the pontificial throne as his successor designating him as *Ananda-thirtha.*

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## CHAPTER III.

The enthronement of, Ananda-thirtha on the pontificial seat of a new school of philosophy attracted the attention of other leaders of different faith and thereafter Sri Madhwa was occasionally brought into literary conflict with them, and in all of those dialectical disputations, he was invariably

victorious. Having obtained the permission of his *Guru*, Sri Madhwa started on a tour of pilgrimage in Southern India and the first place of importance he reached was Vishnu Mangalam a small town 27 miles from Mangalore. His *guru* had also accompanied him, and here Sri Madhwa exhibited his extraordinary power of digestion by eating a large bunch of 200 plantains after a heavy and sumptuous dinner.

Leaving Vishnumangalam the touring party reached Trivendram in course of time preaching and converting many learned pandits as they travelled in those parts. At Trivendram, where Sri Madhwa and party stayed for sometime worshipping Sri Padmanabha, they met Vidya Sankara, the head of Sringeri Mutt which was at that time acknowledged to be the ruling religious institution of the land. It is unnecessary to state here that an academical disputation took place between the two adversaries before the king as it was usual in those times, and neither of these disputants would yield meekly and admit that he was beaten. When

Vidya Sankara saw that his position was growing weak, he challenged his young and presumptuous rival to write a Bhashya of his own before he dared to criticise Sankara Bhashya.

Sri Madhwa having accepted the challenge, left his irreconcilable opponent and went to Rameswar to spend his *chaturmasya* for a period of about four months in that place.

Vidya Sankara, who had an undisputed sway all over Southern India also followed Sri Madhwa and tried his best to make his opponent's stay at that island a practical impossibility, by devising schemes to bring on various impedements and difficulties in his way.

After the close of the period Sri Madhwa, accompanied by his *guru* and newly converted *sishyas* visited Sri Rangam where he stopped for sometime and thence turned back to Udipi, halting at Sri Musta, and other places of pilgrimage on his way.

## CHAPTER IV.

Sri Madhwa spent sometime, after his return from South Indian tour, before he undertook a pilgrimage to *Badarikasrama* on the Himalayan range, where resided the immortal *Badarayana*, the author of Vedanta Sutras. His mind was ever absorbed in collecting his views to build up the frame work of Dwita philosophy ever since he was challenged by Vidya Sankara to write commentaries if he could on Brahma Sutras of Badarayana. As a preliminary attempt to his great work, he commenced to write commentaries on *Bhagavad gita*, with a view to bring out his own tenets of Dwita philosophy and to explain many passages with their hidden meanings.

Having obtained his Guru's permission once again Sri Madhwa commenced his journey and marched towards Northern India with a small company of devoted followers of whom *Satya-thirtha* was his most faithful and dearly attached. After several months' journey through various countries and forests, the party reached the temple of *Sri Badri Narayana*

situated on the slopes of the Himalayan range at a height of 23,210 ft. above the sea level.

The party pitched their camp at a place known as *Ananda Mutt* and stayed there for sometime, worshipping the sacred image of Nara Narayana. Here Sri Madhwa presented his newly composed commentary on Bhagavad Gita dedicated it to the lotus feet of Narayana, and taught the true import of the Lord's Song to his trusted and devoteful sishyas. After sometime Sri Madhwa desirous of visiting the hermitage of Badarayana and to sit at his feet to learn the lessons in the mysteries of Vedanta, set out on his journey, being followed by Satyathirtha. But finding even him, as a drag to his progress, he ordered him to stay behind, and commenced his upward journey in the snowy abode of Himalayas, and soon reached the holy hermitage of the sage Badarayana.

Sri Madhwa was accorded a hearty welcome and having prostrated and worshipped Sri Vedavyasa, he placed himself directly under the tuition of Sri Badarayana and learnt from him

the meaning he had designed of Brahma Sutras to be correct and true. Then he commenced to write his Dwita Bhashya on the Sutras, having been duly initiated into their true and secret meaning, and offered the work to the lotus feet of his *Divine Guru*.

Sri Madhwa's present business being over and having taken leave of his Guru, he marched down to the plains where he first met his devoted and faithful Satya-thirtha. Other disciples who were waiting for their Guru at Ananda Mutt also joined him.

The touring party leaving Gangetic plains under the foot of Himalayas took an easterly direction and passed through *Vaṅga* (Bengal) and *Kalinga* (Orrissa) countries and visited the sacred temple of Jagannath.

On their way back Sri Madhwa met a very great and invetorate dwaitic opponent by name *Sobhana Bhatta*, as he entered the *Andhradesa*. The rivals entered into a very hot theological discussion and after many days of wrangling and controversy, Sobhana Bhatta most *honorably* and *frankly*

*admitted his defeat.* He also expressed his willingness to become the disciple of Sri Madhwa, which offer the latter gladly accepted and initiated Sobhana Bhatta into the holy order of a *sanyasi*, with the designation of *Padmanabha-thirtha.*

This event disturbed the equanimity of other Advaita philosophers and they began to flock round the Guru, challenging him to expound and explain his new theory to their conviction. On the banks of the Godavari where Sri Madhwa had to stay for sometime, another dwaitic opponent, more formidable than Sobhana Bhatta, both in learning and wealth, met the expounder of the new school of philosophy with great hopes of vanquishing him in his literary disputations. This was Sami Sastri, son of a high official in the kingdom of Kalinga. But the news of the conversion of Sobhana Bhatta to the new faith had a *talismanic* effect on the mind of this gentleman, and from that day forwards the scholar left all controversy with Sri Madhwa and began to study most critically and

minutely the new creed and its philosophy as expounded by his opponent. In a very short time Sama Sastry was convinced that the new commentaries of Sri Madhwa on the Brahma Sutras which he studied with an *enquiring mind* were unquestionably superior and convincing than that of his own bhashya of Adwaitic school, and immediately he begged the Guru to initiate him the inner secrets of his new philosophy.

This Sami Sastri as mentioned above was the son of a great nobleman who had occupied a high official position under the King of Kalinga country. But he preferred to follow his Guru having taken the holy orders from him, giving up his social position, home, wealth and parents.

Sri Madhwa would only admit him into the holy order, but would not give his consent to follow him. He said that ere long, he will have a very great responsible duty to attend in the Kalinga country and advised him to stay in his own land for some more years. Having left the above

injunction to Narahari-thirtha, Sri Madhwa left that country along with his disciples on his homeward journey —Padmanabha-thirtha was also left behind to attend to the evangelising and proselytising work in Andhra and Kalinga countries.

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## CHAPTER V.

Some time after Sri Madhwa returned to Udipi. One day he started for a sea-bath in company with his disciples and was singing *Dwadasa stotra*, which he had composed then and there, setting the verses to different tunes as he wended his way. After performing his ablutions, as he was sitting in *Samadhi* on the sandy beach, he heard a distressed cry of the crew of a ship which was being tossed on a rough sea and was about to be drowned. With his unbounded sympathy and kindness he resolved to save the crew and waved his *kashaya* cloth in the direction of the sinking vessel. Immediately the vessel that was drifting at the mercy of the waves safely sailed to the shore. The whole

crew recognizing their *Saviour* prostrated in a body before him with unbounded joy, and begged him to accept any present from them however costly it might be. But Sri Madhwa cared not for treasure, but would take from the ship only three clods of *Gopichandana* or pieces of white clay brought from the island of Dwaraka. The homage was immediately brought before the Guru, and the clods were carried by the disciples of the Guru to his mutt at Udipi. One of the clods which was large and heavy was broken into two on their way home, and a beautiful image of *Sri Krishna* holding a churning rod in one hand, and churning rope in the other was disclosed. Sri Madhwa's joy knew no bounds, and the verses from Dwadasa Sthothra which he had half sung flowed from his mouth set to music quite involuntarily. The spot where the clod broke out is known as *Vadahandeswara*, (near Malpe) and there is a temple of Sri Balarama at that place.

The image of Sri Krishna was taken to Udipi, and washed in the tank known as Madhwa-sarovara—a temple was built and the image was enshrined by Ananda-thirtha himself. He also inaugurated and regulated the method of worship, and ordained eight *boy Sanyasis* to do *puja* to the Diety by rotation and placed them each in charge of a separate mutt.



After establishing Sri Krishna's worship on a well regulated basis the

attention of Sri Madhwa was diverted to a sacrifice where animals were slaughtered by a process of slow torture. In this sacrifice Sri Madhwa's own younger brother was the master of the ceremony. When this news reached Sri Madhwa, it was rending to his feelings, and he immediately ordered all his disciples to give up this horrible practice of causing pain to the animal life, and all the people implicitly obeyed the mandate of their Guru.

## CHAPTER VI.

After the events recorded in the last chapter had passed, Sri Madhwa contemplated to take a second trip to *Badari*, and pay his devotional respects to Sri Narayana. He set out from Udipi with a number of disciples of whom Sathya-thirtha was an *inseparable* and *faithful* follower.

The touring party passed many countries encountering many dangers and impediments on their way, and Sri Madhwa had on many occasions recourse either to miracles, or to His gigantic and superhuman power, in

saving his disciples from various difficulties.

On one occasion he had to address a Mahomedan sovereign in pure Persian, and on another occasion, he and his followers were taken up to a forced labour and the very presence of Sri Madhwa *hypnotised* the king, which made him take up a pick-axe and work like an ordinary cooly in the presence of his subjects, while Sri Madhwa and his party escaped unnoticed. On several occasions their journey lay in wild forests and fearful jungles, beset with wild beasts and robbers who under no circumstances could molest the touring party as they were either *mesmerized* or beaten back with superior physical or will power.

When the party reached the lofty ranges of the snowy mountain, Sri Madhwa left his sishyas behind and climbed up the range passing through hills and dales where he met the venerable sage in his hermitage constructed under a cluster of *Badari* trees.

Sri Vedavysa accorded a hearty welcome to his dear disciple. Many doubts were cleared. Sri Madhwa

with the permission of his Guru epitomised and condensed the essence of *Mahabharata* which he named *Bharata Tatparya nirnaya* and dedicated it to his Guru.

Sri Madhwa, in appreciation of his work, was presented with eight *saligrams* of rare value and was permitted to return home to complete his mission which he owed to his country and countrymen.

Accordingly he descended the Himalayan slopes with miraculous ability and was in the midst of his faithful disciples once again.

The party on their way back visited most important holy places of pilgrimage and made halts at Hrishikesa, Hastinapur, Kurushestra, Benares etc. Both Vishnavites and Saivites equally welcomed the Guru who became very popular on account of his occult powers which he was exhibiting as occasions required. In many places of literary activity like Benares, *Navadwip* etc. he was engaged in theological controversies and came out victorious thereby giving immense pleasure to his staunch followers.

At Goa, he exhibited great feats of singing and his extraordinary powers of digestion. From Goa the tourists returned home quite safe and sound covered with glory and renown.

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## CHAPTER VII.

After Sri Madhwa's return from Badari, his name and fame spread all over Southern India. The head of the Sringeri Mutt who styled himself as *Jagad Guru,* expected submission and respect from other Sanyasis, was sorely disappointed at the attitude and defiance of Sri Madhwa, who from day to day grew into a formidable rival, and whose chief aim was to destroy the belief of the universal unreality. Padma-thirtha, the head of the Sringeri Mutt at that time, in consultation with his innumerable followers resolved, to stem the tide, by foul or fair means. One Pundarika Puri, a scholar and a follower of Padma-thirtha was persuaded to meet Sri Madhwa, in a religious dispute. But Sri Madhwa was more than a match to him and the poor Pundarika had to yield and run away from the field along

with his patron Padma-thirtha who found no other way of escape from his mortal foe.

But goaded and taunted by his followers, Padma-thirtha once again appeared at Udipi and entered the ring of combat with Sri Madhwa. Very hot discussion took place,between Sri Madhwa on one side, and Padma-thirtha on the other side. But the latter being diffident of his own powers, was helped by Pundarika Puri, the renowned Pandit from Orissa. After a hot disputation, Padmathirtha's party was found completely *vanquished* and on the next morning he and his followers had to *run away* from the place. But before their flight they had managed to carry away all the valuable works of Sri Madhwa, which they thought were the great source of danger to them and to their philosophy. But Sri Madhwa was confident that the stolen books would be returned to him, somehow and he started without further delay in pursuit of the *pilferers* of his library.

The matter was also reported to Jayasimha Raja, ruler of Kumbala who paid a visit to Sri Madhwa.

The king was greatly impressed with what he saw and invited His Holiness to his own palace at Vishnumangala.

By the time Sri Madhwa reached Vishnumangala, Padma-thirtha had procured the return of the stolen books through a mediator to the rightful owner to avoid further scandal.

At Vishnumangala, another eventful incident happened which deserves mention. One Trivikram Pandit, the son of Subramanya Pandit, was a famous scholar and an exponent of dwaitic school. He was waiting for a suitable opportunity to meet Sri Madhwa in a literary combat. Accordingly both the combatants met and in the course of discussion which took place for eight days, Trivikrama found that the method of the Dwaitic philosopher was *logical* and his arguments *convincing*.

He immediately expressed his desire to join the camp of Sri Madhwa by embracing his new religion. Pandit Trivikrama was thus converted, which caused much flutter and suspicion in the minds of other adwaitic community. But the example of the Pandit was taken up by many, and the number of converts swelled from day to day.

## CHAPTER VIII.

When Sri Madhwa was thus engaged in the proselytising and converting process an incident happened in his family, which disturbed his work for sometime and made him go back to Pajaka Kashetra the place of his nativity. Sri Madhwa was informed by his brother who came specially to meet him, that his old parents had paid the last debt of nature. He also informed Sri Madhwa that he was sorely troubled by worldly cares and he was anxious to enter the holy order of a Sanyasi or else he would die broken heart.

Then Sri Madhwa took leave of Jaya Simha, the ruler of Kumbala and arrived at Pajaka Kashetra accompanied by his brother and other disciples, where his brother performed the obsequies of the departed.

Sri Madhwa did not like to remain long in that place; and after the completion of the monthly and annual ceremonies, he immediately left the place and encamped at Kanwa-thirtha which is one mile from Manjeswar and 11 miles from Mangalore. On the banks of this sacred *thirtha*, Sri Madhwa

initiated his brother into the holy order and designated him as Vishnu-thirtha. Along with him seven other pandits were also admitted into the holy order and their names are as follows:—

| | | | | |
|---|---|---|---|---|
| 1. | Vishnu-thirtha | ... | Head of the | Sodi Mutt. |
| 2. | Janardana | ,, ... | ,, | Kristnapur. |
| 3. | Vamana | ,, ... | ,, | Kannur. |
| 4. | Narasimha | ,, ... | ,, | Adhmar. |
| 5. | Upendra | ,, ... | ,, | Puttajy. |
| 6. | Rama | ,, ... | ,, | Sirur |
| 7. | Hrishikesa | ,, ... | ,, | Palimar. |
| 8. | Akshobhya | ,, ... | ,, | Pajawar. |

All of these eight ascetics were put in charge of Sri Krishna's special service and they were managing the temple of Sri Krishna for a period of two years by turns. Besides the above mentioned ascetics, Sri Madhwa had four other disciples to whom the holy order was given by him, with a view that they should succeed him to the *Pontificial* throne, one after the other. They were, Padmanabha, Narahari, Madhwa and Akshobhya-thirthas.

Before Sri Madhwa chose to retire from the bustle of this world, he spent some time in travelling over Southern and Western India, where he exhibited once again his supernatural and extraordinary physical and mental

powers.—A stone inscription was found on the right bank of the Bhadra river near a village, by name Kalasa in the taluq of Bali Honur 24 miles south of Mysore, wherein, it is inscribed in Sanscrit, that Sri Madhwa Charya brought this square shaped large boulder and placed it on "Ambu-thirtha" to serve as a bridge. This Ambu-thirtha is a sacred bathing place where the river Bhadra rushes very deep between water-worn rocks.

At another place on the banks of the river *Gomati*, Sri Madhwa exhibited his wonderful powers charming and melodious musical by chanting Vedic hymns which made the dry seeds *sprout* and *grow into plants*.

He visited Subramanya, Madhyasthala and passed through the Doab country formed between the rivers Kumara Dhara and Netravati; and at Vidyanath, he composed his "Kristnamrita Maharnva" a treatise on the performance of *Ekadasi vrata*. From Vidyanath Sri Madhwa proceeded to Kanva-thirtha to spend some time there, awaiting the arrival of his favourite disciple Narahari-thirtha from Kalinga country.

## CHAPTER IX.

In course of time all the disciples of Sri Madhwa including Padmanabha Narahari, Madhwa and Akshobhya asatics, returned to their Guru, having fairly succeeded in their proselytising and theological work in the land through which they wandered. Of these Narahari, was deputed to a more important and responsible duty of acting as a Regent to the minor king of Kalinga country, where he performed his duty most faithfully and assiduously like a staunch and devoted officer of the State for a period of 12 years.

After the close of the minority of the prince the *sage* returned to his Guru from Orissa (Kalinga) with the sacred and the historical images of *Sri Mula Rama* and *Seetha*, which he got from the treasury of his monarch, and presented them to Sri Madhwa on the 5th day in the bright fortnight of Aswin month of Pingala year.

Sri Madhwa was immensely delighted at the sight of these images of *antiquity* that were handed down from *Brahma*, first to the solar king Ikshwaku and then passed in order to Dasaratha, Lakshmana, Seetha, Jambavan, Jabali, Hanuman, Bheema, Dharma and lastly to the Kuru king Keshunakanta.

Sri Madhwa worshipped these holy images for 3 months and 16 days and handed over them along with his

pontifical seat to Padmanabha-thirtha his first and foremost disciple.

Thus Padmanabha-thirtha was installed and became the head of this holy Institution along with its other paraphernalia and the library of the mutt which was till then entrusted to one Sankara Charya a brother of Sathya-thirtha, was made over to Akshobhya-thirtha along with the thirty-seven works of Sri Madhwa with a prophecy that some time hence one of the disciples of Akshobhya-thirtha would write an elaborate commentary on those *immortal* works.

There remained nothing to Sri Madhwa to do. He thought his *worldly* career was drawing to a close and his mission duly fulfilled. He had cleared all doubts, and *dispelled delusions* from the minds of the people. His thirty-seven works in which he has expounded his dwaita philosophy in clearest terms will remain a lasting monument to the followers of his doctrine as long as the world will last.

Thus Sri Madhwa Charya having his useful worldly career spent for a period of 72 years 6 months and 27 days, finally retired from this busy world on the 9th day of the bright fortnight of the month of Magha in the year Pingala to take *his abode* with Sri Badarayana *eternally* at Badarikasrama on the slopes of Himalayan range................

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